THE

HERALD OF TRUTH.

And HE that sat upon the throne said, "BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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EXTRACT FROM THE WRITINGS OF EMANUEL SWEDENBORG.

On the Faith supposed at this day to be alone saving, viz: That God the Father sent His Son into the world, that by the passion of His cross He might effect propitiation, redemption, and salvation.

[*Continued, from page* 319.]

VI. As to *Redemption and salvation without the means of life and faith, and thence immediate mercy:* it is a known thing that truths are of faith, and that goods are of life, and that without truth there can be no faith; as for example, without these truths, that there is a God, that the Lord is the Saviour of the world, that there is a heaven and hell, that there is a life after death, that the Word is holy, that the things which are in the Word are to be believed and done, that the sacrament of the supper is the most holy thing of worship, and other things of a like nature, all which are necessary to faith; in like manner that without goods there cannot be any life of faith, for the Lord saith, he who heareth and doeth not, is like a foolish man who buildeth his house upon the ground without a foundation, but he who heareth and doeth is like a prudent man who buildeth his house upon a rock; these and similar other things, as being to be believed, are means, and said to be of faith, and as being to be done, are means, and said to be of the life, without which means no man can be saved: but such things would be all vain, if this alone which is called faith should be substituted for them, viz: that man is saved by the mercy alone of the Father for the sake of the Son, and by imputation of His merit: that immediate mercy is not given, but mediate, and that still man from pure mercy is led by the Lord from infancy to his old age, and afterwards to eternity, may be seen in the work concerning *Heaven and Hell*, n. 521 to 527; of consequence neither is immediate salvation given: from which it follows that redemption consists solely in the Lord's redeeming those from hell who believe in Him, and do what He commanded, who neverthe-

less without His coming into the world could not have been saved, inasmuch as without His coming they could not have believed in Him, nor have done what He commanded, and thus lived from Him. That they are those who are understood by the redeemed in the Word, will be seen elsewhere. VII. *That in that Faith there is no religion, but that it is empty and void.* What is religion but for a man to live well, that so he may come into heaven, and to know how he must live? to know this is called doctrine, and to believe and live according thereto is called religion: from doctrine man must know not only what things are to be thought, but also what things are to be done, for he ought to think in order that he may act, but not to think what involveth nothing of action; whereas the faith here treated of consists in thinking without doing, so that it may be called a faith only cogitative, as is the case whilst man implores mercy alone, because the Son of God suffered for him, and, by taking upon Him the sins of the world, redeemed and delivered him from hell, believing at the same time, that the merit of the Son of God is attributed to him: let any one think, who is willing and able to think, whether this faith contains any thing of the Word, where believing and doing are so often mentioned together, consequently whether there is any thing of the church or of religion in such faith: for in the things which are here adduced, where are the truths which must be of the faith, and the goods, which must be of the life, which can alone constitute genuine doctrine from the Word, and thence true theology in the Christian world? and whereas these things are not to be found in that faith, it follows that it is not only a faith empty and void, but also a faith of what is not true: it is a matter of wonder to many in the spiritual world, and to all in heaven, that the theology of the Christian world is reduced to such emptiness and vacuity, that at length they have made the whole thereof to consist in a certain utterance of thought only, which may also have place with the wicked from the fear of hell in the hour of death; hence the same kind of emptiness in theology is found to prevail with many of the Reformed in the Christian world as with the Papists; but let any one consider, whether such can have any lot amongst angels of heaven, whose intelligence is derived from the truths in the Word, and their wisdom from truths in act, which are called goods; this is also what is understood by the words of the Lord: "When the Son of Man cometh, will He find faith on the earth," Luke xviii. 8. VIII. *That neither is there in those things any faith in the Lord, nor acknowledgment of the Divine* [*principle*] *in His Human;* for He who supplicates the Father to have mercy for the sake of His Son, approacheth the Father and not the Lord, when, nevertheless, the Lord is to be approached, for He is the God of heaven and earth: and the Word teacheth that the Father cannot be approached unless by the Lord and in the Lord, as was shewn above, likewise that faith must be in the Lord, for the Lord saith, "*He who believeth in the Son hath eternal life, but he who believeth not in the Son, shall not see life, but the anger of God abideth with him,*" John

iii. 36: likewise, "*This is the will of the Father who sent Me, that every one who seeth the Son and believeth in Him may have eternal life; and I will raise him up at the last day,*" John vi. 4: and again, "*Jesus said I am the Resurrection and the Life, he who believeth in Me, although he were dead he shall live; but every one who liveth and believeth in Me, shall not die eternally,*" xi. 25, 26, and elsewhere: to believe in Him, and not to approach Him, to ask the Father for His sake, is not believing in Him, for all faith approacheth Him in whom the man believeth; wherefore to approach and see the Father was denied to Philip, and it was told him, that to see the Lord is to see the Father, John xiv. 7 to 11; hence also all were healed of their diseases who supplicated the Lord to have mercy upon them, and who had faith in Him; and the sons of Israel were also healed in the wilderness who looked upon the brazen serpent, by which the Lord was represented as to the ultimate principle in His Humanity, which is called the sensual principle.—Moreover, in the spiritual world all sight and thought, grounded in acknowledgment, conjoineth, but sight directed to the Father conjoineth no one, for the Lord saith, "*Ye have never heard the voice of the Father nor seen His shape.*" John v. 37. Add to this, that he who supplicates the Father to have mercy for the sake of the Son, hath also no other idea of the Lord than as of a common man, for he regardeth Him as inferior to the Father, thus as a man from the mother Mary, who suffered on the cross, for the sake of which he procured mercy; hence he separates His Divine [principle] from His Human, which nevertheless the doctrine of the Nicene council concerning the Trinity doth not separate, for this teacheth that the Divine [principle] and the Human of the Lord are not two but one person, and that they are like the soul and body in man. But they who look to the Father, although they acknowledge the Lord's Divinity, yet do not approach it, for they place it near the Father above His Humanity, and so they see His Human [principle] without His Divine, which, nevertheless, is His soul: hence it is that many people at this day confess the Divine [principle] of the Lord with the lips, but that few acknowledge it in heart: and to him who doth not acknowledge the Divine [principle] of the Lord in His Human, and look thereto in his supplications, cannot be given conjunction with heaven. From these considerations it follows, that in this faith, viz. that the Father hath mercy for the sake of the Son, there is not any faith in the Lord, nor acknowledgment of His Divine [principle] in His Human. This also is what the Lord predicted to Peter, that at the end of the church He should be no longer acknowledged. IX. *Consequently that the trust and confidence of that faith which is at this day received for the only saving faith, is an empty sound:* for the trust of such faith is a mere natural trust, in which there is nothing spiritual, because nothing of truth and good, which are of faith and life; wherefore if it is confirmed by the learned, the truth of heaven may be destroyed by the confirmation, and man thereby excluded from heaven: in such emptiness doth the faith close which is received in the churches, or the faith

which is separated from goods of life, which, notwithstading its emptiness, still constitutes all the theology of the Christian world: hence it is that the learned of the church, when they come after death into the spiritual world, are in so many falses, as scarce to know one genuine truth: but the case is otherwise with those who have not confirmed themselves in that faith and have at the same time lived some life of faith, which is charity; these can be instructed in the truths of faith, and when they are instructed, can be received amongst the angels of heaven; for it is one thing to believe such things with a faith confirmed and thus with the heart, and another thing to believe them with a faith not confirmed. X. *That saving faith is altogether different.* Saving faith is to believe that the Lord is the Saviour of the world, and that He is the God of heaven and earth, and that by His coming into the world He put Himself into the power of saving all who receive truths from Him by the Word, and live according to them: they who can receive truths from Him and live according to them, are they who shun evils as sins against the Word and thereby against God; for thereby the internal of man is purified, and when this is purified man is led of the Lord and not of himself: and so far as man is led of the Lord, so far he loveth truths, and receiveth them, and also willeth and doeth them: this faith is saving faith. *Apocalypse Explained, n.* 805, 808.

EXTRACT FROM THE WRITINGS OF EMANUEL SWEDENBORG.

Concerning the Implantation of Good, and the Formation of the New Will.

Man has two faculties of life, namely, the understanding and the will, the understanding being designed for the reception of truth, and the will for the reception of good: for there are two things to which all things in the universe, both in heaven and in the world, have reference, namely truth and good: hence also it appears, that those two principles constitute the life of man, and that the truth of faith and the good of charity constitute his new life, and that unless both be implanted in man he hath no new life. How the truth which is of faith is insinuated and implanted in man, is known in the church, but it is not yet well known how the good which is of charity is implanted in him. Man, when he is an infant, receives good from the Lord, which good is the good of innocence, such as is given to infants: this good constitutes the beginning of the new will with man, and increases with advancing years according to his life of innocence with his companions, and according to his life of good behaviour and obedience towards his parents and masters, but more so with those who afterwards suffer themselves to be regenerated; this the Lord foresees and provides according to the state of the life following, for the Lord, in every thing pre-

sent, foresees evil and provides good, and this from the first commencement of life even to eternity: afterwards when man grows up, and begins to think from himself, so far as he is then carried away by the delights of the loves of self and of the world, so far that new will-principle, or beginning of the new will, is closed; and so far as he is not carried away by those delights, so far it is opened and also is perfected. But how it is perfected, by means of the implantation of truth, shall now be stated: that new will-principle, which is from the good of innocence, is the dwelling place by which the Lord enters with man, and excites man to will-good, and from willing, to do good; that influx operates with man in proportion as he desists from evils; he derives hence the faculty of knowing, apperceiving, reflecting on, and understanding, moral and civil truths and goods according to the delight of use: afterwards the Lord flows in by means of that good into the truths of the doctrine of the church which are with the man, and calls forth from the memory such things as are serviceable to the use of life, and implants these in the good, and so perfects it: hence it is that good with man is altogether according to the use of life, if the use of life is for his neighbour, that is, for the good of his fellow-citizen, of his country, of the church, of heaven, and for the Lord, then that good is the good of charity; but if the use of life is only for himself and for the world, then that beginning of the new-will is closed, and a will-principle is formed below it from the evils of the loves of self and of the world, and thence an intellectual principle from falses; this will-principle is closed above and open below, that is closed to heaven and open to the world. Hence it appears how truths are implanted in good, and form it: and also, that man when he is in good, is in heaven with the Lord; for, as was said above, the new-will where resides the good of charity, is the dwelling-place of the Lord, consequently, is heaven with man; and the new intellectual-principle thence derived is as a tabernacle through which is entrance and exit.

THOUGHTS ON MENTAL DERANGEMENT.

In common conversation we often hear mental maladies spoken of as the greatest afflictions which can befal man. It is certain we cannot too highly value the gift and the use of reason; we are accountable creatures; and much of our future happiness or misery depends on the use or the abuse of our reason here. Yet should that reason be either weakened or confused, or totally deranged, it is a case which does not totally exclude comfort. There are other states of man of great danger and of less consolation. If in insanity a person does not get morally better, it is most certain, he does not become morally worse. He only, as to his spiritual estate, does not advance, or rather appears not to advance. We can discover no progress. But who shall say but

what there may be many ends of Divine mercy, which we cannot discover here. The ends may be either to subdue sin, or to humble pride, or to strengthen virtue; or perhaps to break up, to sift and refine, the fallow ground, that the good seed may take deeper root within it, and find more abundant nourishment from it. It is a pleasing reflection that while the understanding is confused, the heart may be improved. The only instance of insanity in the Old Testament holds out to us this lesson. Nebuchadnezzar appears to have been beside himself for seven years; probably without a lucid interval, yet what was his state at the end. Once his heart was lifted up, and his mind hardened in pride; but in the school of salutary, but severe discipline, he learned a lesson, which he never had otherwise learned. He acknowledged that the Most High ruleth over men. The means used were severe, but not more so than the case required. There was mercy in the end, that mercy was accomplished. As this was the case in one instance, it may be so in others; and the unfortunate sufferers may derive future benefits from their malady, either in this world or in another.

"All other calamities of life (says an able writer) such as the loss of friends, fortune and health, are trifling and insignificant evils, compared with the loss of reason, that bosom friend which assuages all our woes, and doubles all our pleasures; that pearl of great price which is more estimable than the treasures of both Indies, that health of the soul, which can alone give us the earnest and foretaste of immortality. The poor lunatic, though formed for the comforts of social life, is alone a hapless unit, a forlorn individual. He stands in the world like a rock in the midst of the vast Atlantic, the dread and terror of those who approach him; and exposed to the fury of his own wild and tempestuous passions. Cut off from all the relations and charities of life, he is dead to the joys of friendship, the soft endearments of conjugal tenderness, the inexpressible heart-felt yearnings of parental affection, and every other gentle sympathy which God has graciously ordained to make our journey through this vale of tears less wearisome and painful." *(Dr. Scott, for the Lunatic Asylum.)*

Yet surely there are several cases more deplorable and desperate, where there is the abuse of reason; where man lives in extravagance, bringing ruin on himself and all that belongs to him; where he confirms himself in impiety, and in habits of sin. As the total want of riches is much better than the abuse of riches; so the total deprivation of reason is a far better state than the gift of reason abused. We now see through a glass darkly, and too often judge of the ways of Providence, and of the state of others, from the very little which we know. We certainly do wrong, when we magnify the evils which we endure, or overlook the good which they may produce. We ought to value and improve the talent of understanding while opportunity is given; but we shall judge falsely, if we suppose the loss of this is the greatest possible calamity.

EXTRACT FROM THE WRITINGS OF EMANUEL SWEDENBORG.

Concerning Spiritual Temptations, and Natural Temptations, and of the distinguishing difference between them.

There are spiritual temptations and there are natural temptations; spiritual temptations are of the internal man, but natural, are of the external man; spiritual temptations sometimes exist without natural temptations, sometimes with them; natural temptations are, when a man suffers as to the body, as to honors, as to wealth, in a word as to natural life, as is the case in diseases, misfortunes, persecutions, punishments not grounded in justice, and the like: the anxieties which exist on such occasions, are what are meant by natural temptations; but these temptations do not at all affect his spiritual life, neither can they be called temptations, but griefs: for they exist from the hurt of the natural life, which is of self-love and the love of the world; the wicked are sometimes the subjects of these griefs, who grieve and are tormented the more, in proportion as they love themselves and the world more, and thus derive life thence. But spiritual temptations are of the internal man, and assault his spiritual life; the anxieties on such occasions are not on account of any loss of natural life, but on account of the loss of faith and charity, and consequently of salvation; these temptations are frequently induced by natural temptations, for when man is in these latter, viz: disease, grief, the loss of wealth, or of hon our, and the like, if at such times a thought occurs concerning the Lord's aid, concerning His providence, concerning the state of the evil, that they glory and exult when the good suffer and undergo various griefs and various losses, in such case spiritual temptation is conjoined to natural temptation; such was the last temptation of the Lord, in Gethsemane, and when He suffered the cross, which was the most severe of all. From these considerations it is evident what natural temptation is, and what spiritual. There is also given a third kind, viz: melancholy anxiety, which has its ground for the most part in an infirm state of the body or of the mind [animus;] in that anxiety it is possible that there may be something of spiritual temptation, and it is possible there may be nothing. *Arcana Cœlestia.* n. 8164.

Concerning the Spiritual and the Natural Kingdom.

Every man in adult age, who hath any strength of judgment, may know, if he doth but consider the matter, that he is in two kingdoms, viz: in a spiritual kingdom and in a natural kingdom, also that the

spiritual kingdom is interior, and the natural kingdom exterior, and consequently that he can prefer the one to the other, or regard one as an end in preference to the other, and hence, that that kingdom hath dominion with him, which he regards as an end, or to which he gives the preference; if therefore he regards the spiritual kingdom as an end, and gives it the preference, that is the things appertaining to that kingdom, in such case he acknowledges love to the Lord and charity towards his neighbour, as what is principal and primary; consequently he acknowledges all things which comprise such love and charity, which things are called the things of faith, for these things appertain to that kingdom, and in this case all things are disposed and arranged in his natural principle according to those things that may be subservient and obedient: but when he regards the natural kingdom as an end and gives it the preference, that is, the things appertaining to that kingdom, in this case he extinguishes the things appertaining to love to the Lord and charity towards his neighbour, and the things appertaining to faith, insomuch that he makes them of no account, but makes the love of the world and self-love, and the things appertaining thereto, to be all and every thing; when this is the case, all things in his natural principle are arranged according to those ends, thus in utter contrariety to the things of heaven; hence he maketh in himself a hell. To regard as an end is to love, for every end is of the love, inasmuch as whatsoever is loved is regarded as an end. *Arcana Cœlestia*, n. 4104.

A SHORT ESSAY ON MAN, AS COMPOSED OF SOUL, MIND, SPIRIT, AND BODY.

1. The Soul. The soul of man is the immediate offspring of the love and affection of the Divine Parent; a direct proceeding from the Almighty Creator, agreeably to the teaching in the book of Genesis, chap. 2, v. 7: "And the Lord God breathed into his nostrils the breath of life, and man became a living soul." The soul of man therefore is immortal, for the life thereof, being derived by an immediate influx from the Lord, as a *divine* gift, can never be taken away or destroyed, but will remain in its fixed human form to eternity.

The soul of man is superior to that of the mere animal creation, for although the soul of the latter is from the Divine Creator, it does not exist immediately therefrom but mediately through the human principles and affections, as indeed do all natural and material forms; there is no created existence beneath man, in either of the three kingdoms of nature, of which man is not the medium of the production, consequently they all and each one correspond to, and represent, somewhat in, with, and about man.

In the soul, as the inmost of the human frame, the Lord has his secret habitation.

The essence of the soul is human, and not divine; for the divine essence is not transferable; to imagine so would lead to an inference that God could be the creator of a being like Himself, which is impossible; or that nature is God, which is an impious idea. Our God is in the heavens above nature, which He fills with life, by a divine proceeding from Himself, through the spiritual world into the natural, whereby the influx becomes adapted to all the variety of recipient forms existing in nature, in all her kingdoms and degrees, from the highest to the lowest.

2. Of the Mind. The mind proceeds from the soul, as an effect from its own cause; its interior component parts are the will and the understanding; its exterior are love and affection, memory and thought; the two former are proper to the will, the two latter to the understanding.

From the soul of an animal is not produced a mind, properly so called, but only an instinct, whereby the animal, according to its nature and kind, is incited to animal loves and gratifications, and gifted with the knowledge of all things pertaining to those loves and gratifications, hence the merely animal creation, from their birth, come spontaneously into all the natural knowledge appertaining to their loves; which is not the case with man: he requires to be introduced by instruction into knowledges, even into those of the lowest natural kind, or he will forever remain in ignorance. The perfection of the human nature arises from this apparent imperfection; for however the mere animal may excel man at his birth, yet eventually the man has an indefinite advantage over the mere animal; the animal is born, and enters by instinct spontaneously, into all his proper loves and knowledges, and never exceeds the bounds of this instinct, according to its respective nature and kind; whereas man although born without them, possesses that plane or ground in himself, in consequence of his soul being the immediate product of his Divine Maker's breath and affection, that he is capable of having his bosom inflamed with *spiritual* and *heavenly* loves and affections, as well as the *natural*, and of attaining to science, intelligence, and wisdom, in all degrees, from the lowest natural kind to the highest finite.

3. The Spirit. The spirit of man is the power which he possesses, in the human degree, of fulfilling the purposes of his mind,—of accomplishing whatever his will may love, or his understanding conceive to be agreeable to wisdom and intelligence, thus of performing whatever he may perceive to be good and true: hence the human spirit is that power, whereby is exercised, so far as practicable, the freedom of will and the rationality of thought, but in the human degree; for man may will to do what his creaturely nature has not power to perform, and plan to execute what he is utterly unable to carry into effect.

The operations within the compass of the human spirit, cannot be performed, except from the soul and body together; nothing can be operated from either alone, inasmuch as no power exists, nor can be exercised by God or man, except from the first by the last; thus by the first and last united. The soul is the first, and the body is the last.

4. The Body. There is a spiritual body and there is a material-natural body: the spiritual body is the perfect form of the soul, and not the material: the spiritual body is the enclosure of the mind proceeding from the soul, and thereby of the soul itself: the soul is to be considered as the human essence, the mind as the human existence, and the spiritual body the formal manifestation of both.

As the soul, and all the component parts of the human mind, are spiritual substances appertaining to and formed from the spiritual world, and not from the natural, so there must necessarily be a form substantially spiritual, for the soul to have an enclosure and body. Who cannot discern, that an essence and an existence are mere nullities, except produced into form?

With respect to the material body, it is only a covering over the spiritual body, for a season, whilst man is an inhabitant of the natural world, in order that he may be enabled to perform the proper ultimate uses belonging to his probationary condition, and thereby to bring forth and to exercise the noble and exalted virtues proper to, and flowing from, the human soul; as also to initiate himself into a life of usefulness, whereby only can he be prepared to enter into the kingdom of uses above, and into all the delectable enjoyments of the divine life, in the human degree.

The material body is not in any wise to be considered as forming any part of the human principles; it is only given as a covering over them for a time; when the man departs hence to the spiritual world, he drops it, and leaves it behind, never more resuming it; at his decease, he takes with him, every thing, from first to last, of the human essence, existence, and form, except the material body; all his powers and faculties of will and understanding, of love and memory, of affection and thought; all his senses of sight, hearing, feeling, tasting, and smelling, are with him as before, and in a more exquisite degree, because not blunted by passing through the gross corporeity of the material envelope, wherewith in this world the whole man is necessarily inclosed.

These powers, faculties, and sensual principles, make no part whatever of the material body, nor are they composed of what some call the purer and more refined parts of nature; for were this the case, man when he leaves the natural world would either cease to exist, or take the material body also with him; but we know this latter not to be the case, from experience; and the former, from Holy Writ.

The natural world, and all things belonging thereto, are distinct from the spiritual, and not in any manner continuous thereto, the union between them existing by influx and by correspondence; the spiritual world and all things appertaining thereto, flow into, and infill, the nat-

ural world and all its things, as a soul infills a body; and the things of the natural world correspond unto, and represent, the things of the spiritual world; the knowledge of which, whosoever is acquainted with, may have a clear discernment of things otherwise invisible, even of the heavenly arcana respecting the eternal power and Godhead of Jehovah Jesus, our Lord. M. S.

EXTRACT FROM THE WRITINGS OF EMANUEL SWEDENBORG.

ON MARRIAGE.

Thou shalt not commit adultery.

Who at this day can believe that the delight of adultery is hell with man, and that the delight of marriage is heaven with him; consequently, that in proportion as man is in the one delight, in the same proportion he is not in the other, because so far as man is in hell, so far he is not in heaven? Who at this day can believe that the love of adultery is the fundamental love of all diabolical and infernal loves, and that the chaste love of marriage is the fundamental love of all celestial and divine loves: consequently, that in proportion as man is in the love of adultery, in the same proportion he is in every evil love, if not in act, yet in effort; on the other hand, in proportion as man is in the chaste love of marriage, in the same proportion he is in every good love, if not in act, yet in effort? Who at this day can believe, that he who is in the love of adultery, doth not believe any thing of the Word, consequently not any thing of the church, yea, that in his heart he denieth a God; and on the other hand, that he who is in the chaste love of marriage, is in charity and in faith, and in love to God; likewise that the chastity of marriage maketh one with religion, and the lasciviousness of adultery maketh one with naturalism? The reason why these things are at this day unknown, is, because the church is at its end, and devastated as to truth and as to good, and when the church is such, then the man of the church, by an influx, from hell, cometh into the persuasion that adulteries are not detestable, nor abominations; and hence also he cometh into a belief that marriages and adulteries do not differ in their essence, but only as to order; when nevertheless the difference between them is such as is between heaven and hell; that there is this difference between them, will be seen in what follows: hence it is that in the Word, in the spiritual sense, heaven and the church are understood by nuptials and marriages, and that

hell and the rejection of all things of heaven and the church are understood by adulteries and whoredoms.

Forasmuch as adultery is hell with man, and marriage is heaven with him, it follows that in proportion as man loveth adultery, in the same proportion he removeth himself from heaven, consequently that adulteries shut heaven and open hell: this they do in proportion as they are believed to be lawful, and are perceived as delightful above marriages; wherefore the man who confirmeth adulteries with himself and committeth them from leave and consent of his will, and is averse from marriages, shuts heaven against himself, until at length he doth not believe any thing of the church or of the Word and becometh altogether a sensual man, and after death an infernal spirit; for, as was said above, adultery is hell, and hence an adulterer is a form of hell. Inasmuch as adultery is hell, it follows, that unless man abstain from adulteries, and shun and be averse from them as infernal, he closeth heaven against himself, nor can he receive the least influx thence; he afterwards reasons that marriages and adulteries are similar, but that marriages are to be guarded in kingdoms for the sake of order, and the education of the offspring; and that adulteries are not criminal, inasmuch as an offspring is born from them equally as from marriages, and that they are no injury to women, because they can endure them; and further that by them the procreation of the human race is promoted: not knowing that such reasonings and similar others in favor of adulteries, ascend from the Stygian water of hell, and that the libidinous and bestial nature of man, which he hath inherent from nativity, attracteth and sucketh them, as a hog doth the filth of a dung hill, with delight.

That marriage is heaven, and that adultery is hell, cannot be better seen than from their origin. The origin of love truly conjugial is the love of the Lord towards the church, whence the Lord is called, in the Word, the Bridegroom and Husband, and the church bride and wife: from this marriage the church is a church in general and in particular; the church in particular is the man in whom the church is: hence it is evident, that the conjunction of the Lord with the man of the church is the very origin of love truly conjugial. But how that conjunction can be the origin shall also be explained: the conjunction of the Lord with the man of the church is the conjunction of good and truth; from the Lord is good, and with man is truth; and hence is the conjunction which is called the heavenly marriage, from which marriage exists love truly conjugial between two married partners, who are in such conjunction with the Lord: hence it is first evident, that love truly conjugial is from the Lord alone, and with those who are in the conjunction of good and truth from the Lord: inasmuch as this conjunction is reciprocal, it is described by the Lord, that "*They are in Him and He in them*," John xiv. 20. This conjunction or this marriage was thus established from creation: the man (*vir*) was created to be the understanding of truth, and the woman (*fœmina*) to be the

affection of good, consequently the man to be truth and the woman good: when the understanding of truth, which is with the man, makes one with the affection of good, which is with the woman, there is a conjunction of two minds into one: this conjunction is the spiritual marriage, from which descends conjugial love: for when two minds are conjoined to be as one mind, there is between them love, and this love, which is the love of spiritual marriage, whilst it descendeth into the body, becomes the love of natural marriage. That this is the case any one may, if he be willing, clearly perceive: the married pair, who interiorly as to their minds love each other mutually and interchangeably, also love each other mutually and interchangeably as to their bodies: it is well known that all love descendeth into the body from the affection of the mind, and that without that origin not any love existeth. Now inasmuch as the origin of conjugial love is the marriage of good and truth, which marriage in its essence is heaven, it is manifest that the origin of the love of adultery is the marriage of evil and the false which in its essence is hell. The reason why heaven is marriage, is, because all who are in the heavens are in the marriage of good and truth; and the reason why hell is adultery, is, because all who are in the hells, are in the marriage of evil and the false: hence it follows of consequence, that marriage and adultery are as opposite to each other, as heaven and hell.

Man is so created that he may be spiritual and celestial love, and thereby an image and likeness of God: spiritual love, which is the love of truth, is an image of God, and celestial love which is the love of good, is a likeness of God: all the angels in the third heaven are likenesses of God, and all the angels in the second heaven are images of God. Man cannot become the love which is an image or likeness of God, unless by the marriage of good and truth, for good and truth intimately love each other, and burn to be united that they may be one; the reason is because divine good and divine truth proceed united from the Lord, consequently they must be united in an angel of heaven, and in a man of the church. This unition can by no means be given except by the marriage of two minds into one, for as was before said, man was created to be the understanding of truth, consequently truth, and woman was so created as to be the affection of good, consequently good: in them therefore is given the conjunction of good and truth: for love truly conjugial, which descendeth from that conjunction, is the very essential medium whereby man becometh the love which is an image or a likeness of God: for the married pair who are in love conjugial from the Lord, love each other mutually and interchangeably from the heart, thus from inmost principles, and hence although, they are apparently two, yet they are actually one; they are two as to bodies, but one as to life: this may be compared with the eyes, which are two as to organs, but one as to sight; in like manner with the ears, which are two as to organs, but one as to hearing.

From these considerations it is evident that man becometh a form of love, and thence a form of heaven, which is an image and likeness of God, by marriage. Man is born into the love of evil and the false, which love is the love of adultery, and this love cannot be converted and changed into spiritual love, which is an image of God, and still less into celestial love, which is a likeness of God, except by the marriage of good and truth from the Lord, and not fully except by the marriage of two minds and of two bodies. Hence it is evident whence it is that marriages are celestial and adulteries infernal; for marriage is an image of heaven, and love truly conjugial an image of the Lord; and adultery is an image of hell, and the love of adultery an image of the devil: love conjugial also appeareth in the spiritual world in form as an angel, and the love of adultery in form as a devil. Reader, treasure this in thy mind, and enquire whether it be true, when thou livest a man-spirit after death, and thou wilt see. *Apocalypse Explained.* n. 981, 982, 983, 984.

EXTRACT FROM THE WRITINGS OF EMANUEL SWEDENBORG.

Concerning Wisdom and Faith.

1. *That faith is nothing else than truth.* The christian world, when charity began to decay, grew ignorant that charity and faith are one, consequently that faith is not given where there is no charity, and that charity is not given where there is no faith: from this ignorance arose blindness of such a sort, that they knew not what charity is, or what faith is. They then began to separate those two principles, not only in thought, but also in doctrine, and thereby to divide the christian church, which in itself is one, into several, and to distinguish them according to the tenets of faith separate. When charity and faith are separated with man, it is then unknown what charity is, for charity must give existence to faith, and faith ought to teach this, and likewise charity to illustrate it, and faith to see it; wherefore if charity and faith be separated, neither the one nor the other appertains to man, but both are removed from him, just as when you take away a candle, you take away also the light, and there is darkness. This is the reason why by faith is meant that which a man believes, and doth not see, wherefore it is said that this and that is to be believed, and scarce any one saith I do not see, but I believe, the consequence of which is, that no one knoweth whether what he believes be true or false: thus the blind leads the blind, and both fall into a pit. That faith is nothing else than truth, is indeed acknowledged when it is said that truth is of faith, and that faith is of truth; but if it be asked whether this and

that be truth, the reply is, it is of faith, and no further enquiry is made; thus with the eyes shut, and the understanding closed, every thing into which man is born to believe, is accepted for a truth of faith. Such blindness was never called faith by the ancients, but they gave the name of faith to that which, by any light in the thought, they could acknowledge to be true; hence it is that in the Hebrew tongue truth and faith are expressed by one term, which term is *Amen and Amuna.*

2. *That truth becomes truth when it is perceived and loved; and that it is called faith when it is known and thought.* The defenders of faith separate are willing to have credit when they say, that spiritual things cannot be comprehended by the human understanding, because they transcend it, but still they do not deny illustration; the illustration which they do not deny is here meant by perception, thus by the assertion, that truth becomes truth, when it is perceived and loved; nevertheless the love of truth gives to the truth perceived to become truth, for it gives life; the reason why that illustration is perception, is, because all truth is in light, and the understanding of man is capable of being elevated into that light; the reason why all truth is in light, is, because the Lord as a sun is essential light; hence it is that all truth in heaven is lucid, and that the Word which is divine truth, gives to the angels there a common light, wherefore also the Lord is called the Word and likewise light, John i. 1, 2, 3.

EXPLANATION OF JOHN, XXI. 25.

It is recorded in the conclusion of the gospel of St. John, that "there are many other things which Jesus did (and no doubt which he also *said*) the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—The most simple and common understanding could scarcely be imagined to believe that these words are to be received according to their literal import, or rather according to the sense in which our translators have rendered them. The truth is, that the word χωρήσαι which is by them translated *contain* ought to have been rendered *comprehend*, or *receive*, as they have given the same verb (χωρεῖν in Matt. xix. 11. "All men do not *receive* this saying, &c." Agreeably to this sense, and with the same intention, our Lord said to His disciples, "I have many things to say unto you, but ye cannot bear, or [*receive*] them now."

MISCELLANEOUS THOUGHTS.

The natural man is more afraid of *external* evils than of *internal*; the spiritual man accounts most of *internal* evils, and makes light of *external*, only so far as they proceed from, and are in connection with the *internal*. In like manner the natural man sets a higher value on *external* goods, than on *internal;* whereas the spiritual man doth the reverse. Thus in the natural man all things are *inverted*, being out of the order in which they ought to be, *external* evils being exalted above *internal*, and in like manner *external* goods. In the regeneration, it should appear, the right order of heaven is restored, and both the *internal* goods are exalted above the *external*, and also the *internal* evils above the *external*.

You wish to *see* God, and yet take no delight in *thinking about* God: but do you know that *thought* grounded in affection is the only *eye* whereby God can be seen, and therefore that you can never *see* Him only so far as you *think of* Him with *delight?* Make it but a pleasure to yourself to *think of* God, and then you will always enjoy the *sight of* Him. This was what the LORD taught His disciples, when He said, *The world seeth Me no more, but ye see Me.* It is to be observed however, that no man can think *of* God but *from* God, that is, from the *light of the knowledge of God* manifested in his Word and works, just as no man can see an object with his external eye, but *from* or *by* some external light.

What wise man would expect to find in a *cow* the agility and speed of the *horse*, or in a *horse* the milky fruitfulness of the *cow?* And yet in looking at mankind, we are often as unreasonable in our expectations, whilst, for want of considering the peculiar nature and character of each individual, we seek to find qualities in him which his nature and character do not admit of, and overlook those which they do admit of, and which form his proper and distinguishing excellence.

It is certainly a great thing to be made sensible of the *presence* of real heavenly good in the mind; but is it not as great a thing to be made sensible of its *absence?* The sensibility in either case assuredly implies the *the existence of the good*, and whether we rejoice in its *nearness*, or grieve at its apparent *distance*, we have the same demonstration, not only that there is such a good, but also that it is intended to be our property and possession.

It is an essential character of deity that He is UNCHANGEABLE, and it should appear that in the degree of man's approach to and conjunction with Him, he also enters into a measure of *unchangeableness*.

NOTE.—The Editor has been prevented by indisposition from preparing the answers to his correspondents, which it was intended should have appeared in this number.